



THE  
**E X C E P T I O N S**  
 OF THE  
 PRESBYTERIAN- Brethren,  
 Against some passages in the present  
**LITURGY.**



knowledging, with all humility and thankfulness, His Majesties most Princely condescension and indulgence to very many of his Loyall subjects, as well in his Majesties most gracious Declaration, as particularly in this present Commission issued forth in pursuance thereof; we doubt not but the Right Reverend Bishops, and all the rest of His Majesties

Commissioners intrusted in this work, will in imitation of His Majesties most prudent and Christian Moderation and Clemency, judge it their duty (that we find to be the Apostles own practice) in a speciall manner to be tender to the Churches peace, to bear with the infirmities of the weak, and not to please themselves, nor to measure the Consciences of other men by the light and latitude of their own, but seriously and readily to consider, and advise of such Expedients as may most conduce to the healing of our breaches, and uniting those that differ.

And albeit we have an high and honourable esteem of those Godly and learned Bishops, and others, who were the first Compilers of the publick Liturgy, and doe look upon it as

an excellent and worthy Work, for that time, when the Church of *England* made her first step out of such a mist of Popish Ignorance and Superstition, wherein it formerly was involved; yet considering, that all humane Works do gradually arrive at their maturity and perfection, and this in particular being a Work of that nature, hath already admitted several emendations since the first compiling thereof. It cannot be thought any disparagement, or derogation either to the Work it self, or to the Compilers of it, or to those who have hitherto used it, if after more than one hundred years since its first composure such further emendations be now made therein, as may be judged necessary for satisfying the scruples of a multitude of sober persons, who cannot at all (or very hardly) comply with the use of it as now it is, and may best suit with the present times, after so long an enjoyment of the glorious light of the Gospel, and so happy a Reformation especially considering that many godly and learned men, have from the beginning all along desired the alteration of many things therein, and very many of his Majesty's pious peaceable and loyal Subjects, after so long a discontinuance of it, are more averse from it than heretofore; the satisfying of whom (as far as may be) will very much conduce to that Peace and Unity which is so much desired by all good men, and so much endeavoured by His most Excellent Majesty.

And therefore in pursuance of this His Majesty's most gracious Commission for the satisfying of tender Consciences, and the procuring of Peace and Unity amongst our selves, we judge meet to propose,

I. That all the Prayers, and other Materials of the Liturgy, may consist of nothing doubtful or questioned amongst Pious, Learned and Orthodox Persons, inasmuch as the professed end of composing them is, for the declaring of Unity and consent of all who joyn in the Publick Worship, it being too evident, that the limiting Church-Communion to things of doubtful disputation, hath been in all Ages the ground of Schism and separation, according to the saying of a Learned Man.

To load our Publick Forms with the private Fancies upon which we differ, is the most Sovereign way to perpetuate Schism to the Worlds end. Prayer, Confession, Thanksgiving, reading  
of

of the Scriptures, and administration of the Sacraments in the plainest and simplest manner were matter enough to furnish out a sufficient Liturgy, though nothing either of private Opinion, or of Church pomp, of Garments, or prescribed Gestures, of Imagery, of Musick, of matter concerning the dead, of many superfluities which creep into the Church under the name of Order and Decency did interpose it self. To charge Churches or Liturgies with things unnecessary was the first beginning of all Superstition; and when scruple of Conscience began to be made, or pretended, then Schisme began to break in. If the speciall Guides and Fathers of the Church would be a little sparing of incumbring Churches with Superfluities, or not over-rigid, either in reviving obsolete Customs, or imposing new, there would be far less cause of Schism, or Superstition, and all the Inconvenience likely to ensue would be but this; they should in so doing yield a little to the imbecility of their Inferiours, a thing which *S. Paul* would never have refused to doe, mean while, wheresoever false or suspected Opinions are made a peece of Church-Liturgy, he that separates is not the Schismatick; for, it is alike unlawful to make profession of known or suspected falshood, as to put in practice unlawful or suspected actions.

I I. Further, we humbly desire, that it may be seriously considered, that as our first Reformers out of their great wisdom did at that time so compose the Liturgy as to win upon the Papists, and to draw them into their Church-Communion, by varying as little as well they could from the Romish forms before in use; so whether in the present constitution and state of things amongst us we should not according to the same rule of Prudence and Charity have our Liturgy so composed, as to gain upon the judgement and affections of all those who in the substantialls of the Protestant Religion are of the same persuasions with our selves. In as much as a more firm union and consent of all such, as well in Worship as in Doctrine, would greatly strengthen the Protestant Interest against all those dangers and temptations which our intestine Divisions and Animosities do expose us unto from the common Adversary.

III. That the Repetitions and Responsals of the Clerk and People, and the alternate Reading of the Psalms and Hymns

with a confused murmure in the Congregation, whereby what is read is less intelligible, and therefore unedifying, may be omitted, the Minister being appointed for the People in all Publick Services appertaining unto God, and the holy Scriptures both of the old and new Testament, intimating the peoples part in publick Prayer, to be only with silence and reverence, to attend thereunto, and to declare their consent in the elcse, by saying, *Amen*.

IV. That in regard the Letany (though otherwise containing in it many holy Petitions) is so framed, that the Petitions, for a great part, are uttered onely by the People, which we think not to be so consonant to Scripture, which makes the Minister the Mouth of the People to God in Prayer, the particulars thereof may be composed into one solemn Prayer to be offered by the Minister unto God for the People.

V. That there may be nothing in the Liturgy which may seem to countenance the observation of *Leut*, as a Religious Fast, the Example of Christs fasting forty dayes and nights being no more imitable, nor intended for the imitation of Christians, than any other of his miraculous works were, or than *Moses* his forty dayes Fast was for the Jewes, and the Act of Parliament 5 *Eliz.* forbidding abstinence from flesh to be observed upon any other than a politick Consideration, and punishing all those who by Preaching, Teaching, Writing, or open Speech shall notifie, that the forbearing of flesh is of any necessity for the saving of the soul, or that it is the service of God otherwise than as other politick Laws are.

VI. That the Religious observation of Saints dayes appointed to be kept as holy dayes, and the Vigils thereof, without any foundations (as we conceive) in Scripture, may be omitted, that if any be retained, they may be called Festival, and not Holy dayes, nor made equal with the Lords day, nor have any peculiar Service appointed for them, nor that the People be upon such days enforced wholly to abstain from work; and that the names of all others not inserted in the Callendar, which are not in the first and second Books of *Edward* the Sixth, may be left out.

VII. That the gift of Prayer being one special qualification for the



the Work of the Ministry bestowed by Christ in order to the edification of his Church, and to be exercised for the profit and benefit thereof according to its various and emergent necessities.

It is desired that there may be no such Imposition of the Liturgy, as that the exercise of that gift be thereby totally excluded in any part of publick worship; and further, that considering the great age of some Ministers, and the infirmities of others, and the variety of several services oft time occurring upon the same day, whereby it may be inexpedient to require every Minister at all times to read the whole; it may be left to the discretion of the Minister to omit it, as occasion shall require, which liberty we find to be allowed even in the first Common Prayer Book of Edward the Sixth.

VIII. That in regard of the many defects which have been observed in that Version of the Scriptures which is used throughout the Liturgy, (manyfold instances whereof may be produced) as in the Epistle for the first Sunday after Epiphany, taken out of *Rom. 12. 1. Be you changed in your shape.* And the Epistle for the Sunday next before Easter, taken out of *Phil. 2. 5. Found in his apparel as a man:* As also the Epistle for the first Sunday in Lent, taken out of the fourth of the *Galatians, Mount Sinai is Agar in Arabia, and bordereth upon the City which is now called Jerusalem.* The Epistle for Saint Matthews day, being taken out of the second Epistle of the *Corinthians* and the fourth, *We go not out of kind.* The Gospel for the second Sunday after Epiphany, taken out of the second of *John, When men be drunk.* The Gospel for the third Sunday in Lent, taken out of the eleventh of *Luke, One house doth fall upon another.* The Gospel for the Annunciation, taken out of the first of *Luke, This is the sixth month which is called Barren;* and many other places; we therefore desire instead thereof the Translation allowed of by Authority may alone be used.

IX. That in as much, as the Holy Scriptures are able to make us wise unto salvation to furnish us thoroughly unto all good works, and contain in them all things necessary either in Doctrine to be believed, or in Duty to be practised; whereas divers Chapters of the Apocryphal Books appointed to be read, are charged to

be in both respects of dubious and uncertain credit : It is therefore desired that nothing be read in the Church for Lessons, but the Holy Scriptures in the Old and New Testament.

X. That the Minister be not required to rehearse any part of the Liturgy at the Communion Table, save onely those parts which properly belong to the Lords Supper, and that at such time onely when the Holy Supper is administrated.

XI. That the word ( Minister ) and not ( Priest ) or ( Curate ) is used in the absolution, and in divers other places ; It may thoroughout the whole Book be used instead of those two words, and that instead of the word ( Sunday ) the word ( Lords day ) may be every where used.

XII. Because singing of Psalms is a considerable part of Publick Worship, we desire that the Version set forth and allowed to be sung in Churches may be amended, or that we may have leave to make use of a purer Version.

XIII. That all obsolete words in the Common Prayer, and such whose use is changed from their first significancy ( as read *who smote thee* ) used in the Gospels for the Monday and Wednesday before Easter ( *Then opened he their wits* ) used in the Gospel for Easter Tuesday, &c. may be altered into other words generally received, and better understood.

XIV. That no portions of the Old Testament, or the Acts of the Apostles be called Epistles; or read as such.

XV. That whereas throughout the severall offices the Phrase is such as presumes all persons ( within the Communion of the Church ) to be regenerated, converted, and in an actuall state of grace, which had Ecclesiasticall Discipline been truly and vigorously executed in the exclusion of scandalous and obstinate sinners might be better supposed; But that there having been, and still being a confessed want of that ( as in the Liturgy is acknowledged ) it cannot rationally be admitted in the utmost latitude of Charity : we desire that this may be reformed.

XVI. That whereas orderly connexion of Prayers and of particular

cular Petitions and expressions; together with a competent length of the formes used, are tending much to edification, and to gain the reverence of people to them: There appears to us too great neglect of this Order, and of other Just Laws of method particularly.

1. The Collects are generally short, many of them consisting but of one or two Sentences of petition, and those generally ushered in with a repeated mention of the Name and Attributes of God, and presently concluding with the Name and Merits of Christ, whereas are caused many unnecessary intercessions and abruptions, which when many Petitions are to be offered at the same time, are neither agreeable to scriptural example, nor suited to the gravity and seriousness of that Holy Duty.

2. The Prefaces of many Collects have not any clear and special respect to the following Petitions; and particular petitions are put together, which have not any due order or evident connexion one with another, nor suitable with the occasions upon which they are used, but seem to have fallen in rather casually, than from any orderly continuance.

It is desired that instead of these various Collects, there may be one Methodicall and entire form of Prayer composed out of many of them.

XVII. That whereas the Puplick Liturgy of a Church should in reason comprehend the summe of all such sins as are ordinarily in Prayer by the Church to be confessed, and of such Petitions and Thanksgiving as are ordinarily by the Church to be put up to God, and that Puplick Catechismes or Systemes of Doctrine should summarily comprehend all such Doctrines as are necessarily to be believed, and these explicately set down. The present Liturgy, as to all these seems very defective particularly:

1. There is no preparatory Prayer in your addresses to God for assistance or acceptance; yet many Collects in the midst of the Worship have little or nothing else.

2. The Confession is very defective, not clearly expressing  
Ori.

Originall sin, nor sufficiently enumerating Actuall sins with their aggravations, but consisting only of generals, whereas Confession being the exercise of repentance ought to be more particular.

3. There is also great defect, as to such Forms of publick prayers and thankgivings as are suitable to Gospel-worship.
4. The whole body of the Common Prayer also consisteth very much of meer generals, as to have our prayers heard, to be kept from all evil, and from all enemies and all adversities, that we may do Gods will without any mention of the particulars wherein these generals exist.
5. The Catechism is defective as to many necessary Doctrines of our religion, some even of the Essentials of Christianity not mentioned, except in the Creed, and there not so explicite as ought to be in the Catechism.

XVIII. Because this Liturgy containeth the imposition of divers Ceremonies, which from the first Reformation have by sundry Learned and pious men been judged unwarrantable: as,

1. That publick Worship may not be celebrated by any Minister that dares not wear a Surplice.
2. That none may Baptise, or be Baptised without the transient Image of the Cross, which hath at least the semblance of a Sacrament of humane institution, being used as an engaging sign in our first and solemn Covenanting with Christ, and the Duties whereunto we are really obliged by Baptism, being more expressly affixed to that Aery sign than to the holy Sacrament.
3. That none may receive the Lords Supper that dares not kneel in the act of receiving, but the Minister must exclude all such from the Communion, although such kneeling not only differs from the practice of Christ and of his Apostles; but (at least on the Lords daies) is contrary to the practice of the Catholick Church for many hundred years after, and  
forbid

forbid by the most venerable Councils that ever were in the Christian world. All which Impositions are made yet more grievous by that Subscription to their lawfulness, which the Cannon exacts, and by the heavy punishments, upon the non-observance of them, which the Act for uniformity inflicts.

And it being doubtfull, whether God hath given power unto men to institute in his worship such myſticall teaching ſigns, which not being neceſſary *in genere*, fall not under the rule of doing all things decently, orderly, and to edification, and which once granted, will upon the ſame reaſon open a door to the arbitrary Impoſition of numerous Ceremonies of which St. *Aug.* complained in his dayes, and the things in Controverſie being in the Judgement of the Impoſers confeſſed indifferent, who dare not ſo much as pretend any real goodneſs in themſelves, otherwiſe than what is derived from their being impoſed, and confeſſedly the Impoſition ceaſing, that will ceaſe alſo, and the Worſhip of God not become indecent without them; whereas on the other hand in the Judgement of the Oppoſers, they are by ſome held ſinful and unlawful in themſelves, by others very inconvenient and unſuitable to the ſimplicity of Goſpel-Worſhip, and by all of them very grievous and burdeſome, and therefore not at all fit to put in balance with the peace of the Church, which is more likely to be promoted by their removal than continuance, conſidering alſo how tender our Lord and Saviour himſelf is of weak Brethren, declaring it to be much better for a man to have a Millſtone to be hanged about his neck, and to be caſt into the depth of the Sea, than to offend one of his little ones, and how the Apoſtle *Paul* (who had as great a Legiſlative power in the Church as any under Chriſt) held himſelf obliged by that common rule of Charity, not to lay a ſtumbling block, or an occaſion of offence before a weak Brother, chuſing rather not to eat fleſh while the world ſtands (though in it ſelf a thing lawful) than offend his Brother, for whom Chriſt dyed; we cannot but deſire that theſe Ceremonies may not be impoſed on them who judge ſuch impositions a violation of the Royalty of Chriſt, and an Impeachment of his Laws as inſufficient, and are under the holy Law of that which is written, *Deut. 12. 32. What thing ſoever I command*



~~command you, observe to do it, thou shalt not add thereto, nor diminish from it~~; but that there may be either a total abolition of them, or at least such a liberty, that those who are unsatisfied concerning their lawfulness, or expediency, may not be compelled to the practice of them or subscription to them; but may be permitted to enjoy their Ministerial Functions and Communion with the Church without them.

The rather because these Ceremonies have for above an hundred years been the fountain of manifold evils in this Church and Nation, occasioning sad Divisions between Ministers and Ministers, and also between Ministers and people, exposing many orthodox, pious, and peaceable Ministers to the displeasure of their Rulers, casting them upon the edge of the penal Statutes, to the loss not only of their Livings and liberties, but also of their opportunities for the service of Christ and his Church, and forcing people either to worship God in such a manner as their own consciences condemn, or doubt of, or else to forsake our Assemblies, as thousands have done, and no better fruits than these can be look for from the retaining and imposing these Ceremonies. unless we could presume that all his Majesties Subjects should have the same subtilty of Judgement to discern even to a Ceremony how farr the Power extends in the things of God. which is not to be expected, or should yeeld obedience to all the Impositions of men concerning them, without enquiring into the will of God, which is not to be desired.

We do therefore most earnestly intreat the Right Reverend Fathers and Brethren, to whom these Papers are delivered, as they tender the Glory of God, the Honour of Religion, the Peace of the Church, the Service of His Majesty in the accomplishment of that happy Union which his Majesty hath so abundantly testified his desires of, to joyn with us in importuning His most Excellent Majesty that His most gracious Indulgence, as to these Ceremonies granted in His Royall Declaration, may be confirmed and continued to us, and our posterities, and extended to such as do not yet enjoy the benefit thereof.

XIX. As to that Passage in His Majesties Commission, where-  
in we are authorized and required to compare the Present Liturgy with the most ancient Liturgy, which have been used in the Church in the purest and most Primitive Times; we have in  
obedience



obedience to His Majesties Commission made inquiry, but cannot find any Records of known Credit concerning any entire Forms of Liturgies within the first 300 years, which are confessed to be as the most Primitive, so the purest Ages of the Church, nor any Imposition of Liturgies upon any National Church; for some hundred years after we find indeed Liturgical Forms fathered upon St. Basil, St. Chrysostome, and St. Ambrose; but we have not seen any Copies of them, but such as give us sufficient evidence to conclude them either wholly spurious, or so interpolated, that we cannot make a Judgement what in them hath any Primitive Authority.

Having thus in general expressed our desire, we come to particulars, which we find numerous, and of a various nature; some we grant are of an inferiour consideration, verbal rather than material, which were they not in the Publick Liturgy of so Famous a Church, we should not have mentioned; others dubious and disputable, as not having a clear foundation in Scripture for their warrant; but some there be that seem to be corrupt, and to carry in them a repugnancy to the rule of the Gospel, and therefore have administred just matter of exception and offence to many truly religious and peaceable, not of a private station only, but Learned & Judicious Divines, as well of other Reformed Churches, as of the Church of England, ever since the Reformation.

We know much hath been spoken and written by way of Apology in answer to many things that have been objected, but yet the doubts and scruples of tender consciences still continue, or rather are increased: We do therefore humbly conceive it therefore a Work worthy of those Wonders of Salvation which God hath wrought for his Majesty, now on the Throne, and for the whole Kingdome, and exceedingly becoming the Ministers of the Gospel of Peace, with all holy moderation and tenderness to endeavour the removal of every thing out of the Worship of God, which may justly offend or grieve the spirits of sober and godly people; the things themselves that we desire to be removed, not being of the foundation of Religion, nor the Essentials of Publick Worship, nor the removal of them any way tending to the prejudice of the Church or State; therefore their continuance and rigorous Imposition can no ways be able to countervail the laying aside of so many pious and able Ministers, and the unconceivable grief that will arise to multitudes of His Majesties most

Loyal and peaceable Subjects, who upon all occasions are ready to serve him with their Prayers, Estates, and Lives: For the preventing of which evils, we humbly desire that these particulars following may be taken into serious and tender consideration;



## Concerning Morning and Evening Prayer.

1. Rub. *That Morning and Evening Prayer shall be used in the accustomed place of the Church, Chancel, or Chappel, except it shall be otherwise determined by the Ordinary of the Place, and the Chancel shall remain as in times past.*

We desire that the words of the first Rub. may be expressed, as in the Book established by Authority of Parliament 5 & 6 Edwards 6. thus; The Morning and Evening Prayer shall be used in such place of the Church, Chappel, or Chancel, and the Minister shall so turn himself, as the people may best hear; and if there be any controversies therein, the matter shall be referred to the Ordinary.

2. Rub. *And here it is to be noted, that the Minister at the time of the Communion, and at other times in his ministration, shall use such Ornaments in the Church as were in use by Authority of Parliament, in the second year of the Reign of Edward the Sixth, according to the Act of Parliament, &c.*

For as much as the Rubrick seemeth to bring back the Cope, Albe, and other vestments, forbidden in the Common Prayer Book, 5. 6. of Edw. 6. And for the reasons alledged against Ceremonies under our 18. general Exception, we desire it may be wholly left out.

*The Lords Prayer after the Absolution ends thus: Deliver us from evill.*

We desire that these Words, *For thine is the Kingdome, the Power*

*Power and the Glory, for ever and ever, Amen,* may be always added unto the Lords Prayer; and that this Prayer may not be enjoined to be so often used in the Morning and Evening Service.

*And at the end of every Psalm throughout the year, and likewise in the end of the Benedictus. Benedicite magnificat, &c. Nunc Dimittis, shall be repeated, Glory be to the Father, &c.*

By this Rubrick, and other places in the Common Prayer Book the *Gloria Patri* is appointed to be said six times ordinarily in every Morning and Evening Services, frequently eight times in a Morning, sometimes ten, which we think carries with it at least an appearance of that vain repetition which Christ forbids; for the avoiding of which appearance of evil, we desire it may be used but once in the Morning, and once in the Evening.

*Rubr. In such places where they do sing, there shall the Lessons be sung in a plain Tune, and likewise the Epistle and Gospel. Or this Canticle, Benedicite omnia opera.*

*Except.* The Lessons, and the Epistles, and Gospels, being for the most part neither Psalms nor Hymns; we know no warrant why they should be sung in any place, and conceive that the distinct reading of them with an audible voice, tends more to the edification of the Church: We desire that some Psalm or Scripture Hymn may be appointed instead of that Apocryphal.

*In the Letany; From fornication, and other deadly sins.*

*Except.* In regard that the wages of sin is death; we desire that this clause may be thus altered. *From fornication and all other heynous (or grievous) sins.*

*From battle and murder, and from sudden death.*

*Except.* Because this expression (of sudden death) hath been so often excepted against; we desire (if it be thought fit) it may be thus read: *From battle and murder, and from dying suddenly and unprepared.*

*That it may please thee to preserve all that travel by land and by water, all women labouring with child, all sick persons and young Children, and to shew thy pity upon all prisoners and captives.*

*We*

Excep.

We desire that the term All, may be advised upon as seeming liable to just exceptions, and that it may be considered whether it may not better be put indefinitely, those that travel, &c. rather then universally.

*The Collect of Christmas day.*

*Almighty God which hast given us thy only begotten son to take our nature upon him, and this day to be born of a pure Virgin, &c.*

*The Rubrick.*

*Then shall follow the collect of the Nativity which shall be said continually unto New-years-day:*

*The Collect for VVhitsunday.*

Excep.

*God which upon this day, &c.*

We desire that in both collectes the words (this day) may be left out, it being according to vulgar acceptation a contradiction.

*Rubrick.*

*The same Collect to be read on Monday and Tuesday in Whitsun-week.*

*The two Collects for St. Johns and Innocents, the Collects for the first day in Lent, for the fourth Sunday after Easter, for Trinity Sunday, for the sixth and twelfth Sunday after Trinity, for St. Lukes day and Michaelmas day.*

Excep.

We desire that these Collects may be further considered and debated, as having in them divers things that we judge fit to be altered.

*The Order for the Administration of the Lords Supper.*

Rub.

*So many as intend to be partakers of the holy Communion shall signifie their Name to the Curate over night, or else in the morning before the beginning of morning Prayer.*

Excep.

The time here assigned for notice to be given to the Minister is not sufficient.

Rub.

*And if any of these be an open and notorious evil liver, the Curate having knowledge thereof, shall call him and advertize him in any wise not to presume to come to the Lords Table.*

Excep.

We desire the Ministers power both to admit and keep from the Lords Table, may be according to his Majesties Declaration of the 25. Octob. 1660. in these words; The Minister shall admit none to the Lords Supper till they have made a credible profession

tion of their faith, and promised obedience to the will of God, according as is expressed in the consideration of the Rubrick before the Catechisme; and that all possible diligence be used as is for the instruction and reformation of scandalous offenders, whom the Minister shall not suffer to partake of the Lords table, untill they have openly declared themselves to have truly repented and amended their former naughty lives, as is partly expressed in the Rubrick, and more fully in the Cannons.

*Then shall the Priest rehearse distinctly all the ten Commandments, Rub. and the people kneeling shall after every Commandment ask God mercy for transgressing the same.*

We desire,

First, that the Preface prefixed by God himself to the ten *Excep:* Commandments may be restored.

Secondly, that the fourth Commandment may be read, as in *Exodus 20. Deut. 5.* He blessed the Sabbath day.

Thirdly, that neither Minister nor People may be enjoined to kneel more at the reading of this, then of any other parts of *Scripture*: The rather because many ignorant persons are thereby induced to use the ten Commandments as a prayer.

Fourthly, that instead of those short prayers of the people intermixed with the severall Commandments, the Minister after the reading of all may conclude with a suitable Prayer.

*After the Creed, if there be no sermon, shall follow one of the Homi- Rub. lies already set forth, or hereafter to be set forth by common authority*

We desire that the preaching of the Word may be strictly in- *Excep.* joyned, and not left so indifferent at the administration of the Sacrament, as also that Ministers may not be bound to those things which are as yet but future, and not in being.

*After the Sermon, Homily, or Exhortation, the Curate shall de- Rub. clare, &c. and earnestly exhort them to remember the poor, say- ing one or more of these sentences following.*

Two of the sentences here cited are Apocryphal, and four of *Excep.* them more proper to draw out their peoples bounty to their Minister, then their charity to the poor.

*Then shall the Church-wardens, or some other by them appointed Rub. gather the Devotion of the people.*

Collection for the poor may be better made at or a little be- *Excep.* fore the departing of the Communicants.

*We be come together at this time to feed at the Lords Supper, to the Rub. which*



which in Gods behalf I bid you all that be here present, and beseech you for the Lord Jesus Christs sake, that you will not refuse to come.

**Excep.** If it be intended that these Exhortations should be read at the Communion, they seem to us unreasonable.

**2. Exhor** The way and means thereto is, first to examine our lives, & conversations, and if ye shall perceive your offences to be such as be not only against God, but also against our neighbours, then you shall reconcile your selves unto them, and be ready to make restitution and satisfaction.

**3. Exhor** And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience.

**Excep.** We fear this may discourage many from coming to the Sacrament who lye under a doubting and troubled conscience.

**Rub. before the Confession.** Then shall this general confession be made in the name of all those that are minded to receive the holy Communion, either by one of them or by one of the Ministers, or by the Priest himself.

**Excep.** We desire it may be made by the Minister only.

**Rub.** Then shall the Priest or the Bishop being present stand up, and turning himself to the people, say thus.

**Excep.** The Ministers turning himself to the people is most convenient throughout the whole ministration.

**Rub.** Before the Prefaces on Christmas day and seven daies after.

Because thou didst give Jesus Christ thine only Son to be born on this day for us, &c.

**Excep.** First, we cannot peremptorily fix the Nativity of our Saviour to this or that particular day. Secondly, it seems incongruous to affirm the birth of Christ, and the descending of the holy Ghost to be on this day, for seven or eight daies together:

Upon Whitsunday and six daies after.

**Prayer before that which is at the Consecration.** According to whose most true promise the Holy ghost came down this day from Heaven, grant us that our sinfull bodies may be made clean by his body and our soul washed by his most precious blood.

**Excep.** We desire that whereas these words seem to give a greater efficacy to the blood then to the Body of Christ, may be altered thus, That our sinful souls and bodies may be cleansed through his precious body and blood.

Prayer at the consecration.

Hear us O Merciful father, &c. who in the same night that he was betrayed took bread, and when he had given thanks, he brake it, and gave it to his Disciples, saying, take, eat, &c.

We



We conceive that the manner of consecrating of the Elements is not here explicit and distinct enough: And the Ministers breaking of the bread is not so much as mentioned. *Excep.*

*Then shall the Minister first receive the Communion in both kinds, Rub. &c. and after deliver it to the people in their hands kneeling; and when he delivereth the bread, he shall say, The body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life, and take, and eat this in remembrance, &c.*

We desire that at the distribution of the Bread & Wine to the Communicants we may use the words of our Saviour as near as may be, and that the Minister be not required to deliver the bread & wine into every particular Communicant's hand, and to repeat the words to each one in the singular number, but that it may suffice to speak them to divers joyntly, according to our Saviours example. We also desire that kneeling at the Sacrament (it not being the gesture which the Apostles used, though Christ was personally present amongst them, nor that which was used in the purest and primitive times of the Church) may be left free, as it was 1 & 2 Ed. 6. As touching Kneeling, &c. they may be used or left, as every mans devotion serveth without blame. *Excep.*

*And note, That every Parishioner shall communicate, at the least, Rub. three times in the year, of which Easter shall be one; and after shall receive the Sacraments, and other Rites, according to the Orders in this book appointed.*

Forasmuch as all Parishioners are not duly qualified for the Lords Supper; and those habitually prepared, are not at all times actually disposed, but may be hindred by the providence of God, and some by the distempers of their own spirits; We desire this Rubrick may be wholly omitted. or they altered. Every Minister shall be bound to administer the Sacrament of the Lords Supper, at the least, thrice a year: provided there be a due number of Communicants manifesting their desires to receive. *Excep.*

And we desire that the following Rubrick in the Common-Prayer-Book in 5 & 6 Ed. 6. established by Law as much as any other part of the Common-Prayer-Book, may be restored for the Vindication of our Church in the matter of kneeling at the Sacrament (although the gesture be left indifferent) ("Al- though no order can be so perfectly devised, but it may be of some, either for their ignorance and infirmity, or else of ma- lice

"lice and obstinacy misconstrued and depraved, and interpreted  
 "in a wrong part. And yet because that brotherly Charity  
 "willeth that (so much as conveniently may be) offences should  
 "be taken away; Therefore we willing to do the same, whereas  
 it is ordered in the Book of Common-Prayer in the admini-  
 stration of the Lords Supper, that the communicants kneeling  
 should receive the Holy Communion; which thing being well  
 meant for the signification of the humble and grateful acknow-  
 ledgment of the benefit of Christ given to the worthy Receivers,  
 and to avoid the prophanation and disorder, which about the  
 Holy Communion might else ensue) lest yet the same kneeling  
 might be thought, or taken otherwise: We do declare that it is  
 not meant thereby, that any Adoration is done, or ought to be  
 done, either unto the Sacramental Bread or Wine, there bodily  
 received, or unto any real and essential presence there being of  
 Christs natural flesh and blood, forasmuch as concerning the  
 sacramental Bread and Wine they remain still in their very na-  
 tural substance, and therefore may not be adored; for that were  
 Idolatry to be abhorred of all faithful Christians: And as con-  
 cerning the natural body and blood of our Saviour Christ, they  
 are in Heaven, and not here; for it is against the truth of Christs  
 natural body to be in more places than in one at one time.

### *Of Publick Baptism.*

**T**Here being divers learned, pious and peaceable Ministers,  
 who do not only judg it unlawful to baptize children, whose  
 Parents both of them are *Atbeists, Infidels, Hereticks*, or unbapti-  
 zed; but also such, whose parents are excommunicate persons;  
*Fornicators*, or otherwise notorious and scandalous sinners.  
 We desire they may not be inforced to Baptize the children of  
 such, until they have made open profession of their repentance  
 before Baptism.

*Parents shall give notice over night, or else in the morning.*

*VVe desire that more timely notice may be given.*

*Rub.*

*Excep.*

*And then the Godfathers and the Godmothers, and the people with  
 their Children,*

Here is no mention of the Parents in whose right the child is  
 baptized, and who are fittest both to dedicate it to God, and to  
 undertake to God and the Church for it. We do not know, that  
 any

any persons (except the parents, or some other appointed by them) have any power to consent for the children, or to enter into Covenant. We desire it may be left free to parents, whether they will have Sureties to undertake for their children in Baptism. *Except*

*Ready at the Font.*

VVe desire it may be so placed, as all the Congregation may Rub-  
best see and hear the whole administration, *Except*

### In the first Prayer.

*By the Baptism of thy well beloved Son, &c. didst sanctifie the flood Jordan, and all other waters to be mystical washing away of sin.*

It being doubtful whether either the flood Jordan, or any other waters were sanctified to a Sacramental use by Christs being baptized, and not necessary to be altered : VVe desire this may be otherwise expressed,

### The third Exhortation,

*Except*

*Do promise by you that are their Sureties,*

### The Questions.

*Dost thou forsake ? &c.*

*Dost thou believe ? &c.*

*Wilt thou be baptized ? &c.*

VVe know not by what right the Sureties do promise and answer in the name of the Infant : It seemeth to us also to countenance the Anabaptistical opinion, of the necessity of an actual profession of faith and repentance in order to Baptism. That such a profession may be required of the parents in their own name, and now solemnly renewed when they present their children to Baptism, we willingly grant : But the asking of one for another, is a practice, whose warrant we doubt : And we desire that the two first Interrogatories may be put to the Parents to be answered in their own names ; and the last propounded to the Parents, or Pro-parents, thus ;

*Will you have this child baptized into this Faith?*

In the second Prayer before Baptism.

*Except.* *May receive remission of sins by spiritual regeneration.*  
This expression seeming inconvenient, we desire it may be changed into this, *May be regenerated, and receive remission of sins.*

In the Prayer after Baptism.

*Except.* *That it hath pleased thee to regenerate this Infant by thy holy Spirit.*  
We cannot in Faith say, that every Child that is baptized, is regenerated by Gods Holy Spirit; at least, it is a disputable point, and therefore we desire that it may be otherwise expressed,

After Baptism.

*Except.* *Then shall the Priest make a Cross.*  
Concerning the Cross in Baptism, we refer to our eighteenth General.

*Of Private Baptism.*

**VV**E desire that Baptism may not be administered in a private place at any time, unless by a lawful Minister; and in the presence of a competent number: That where it is evident that any child hath been so baptized, no part of the administration may be reiterated in publick under any limitation; and therefore we see no need of any Lyturgy in that case.

*Of the Catechism.*

*Quest. 1.* **VV***Hat is your name?*  
*Quest. 2.* *Who gave you that name?*  
*Ans.* My Godfathers and my Godmothers in my Baptism.  
*Quest. 3.* *What did your Godfathers and Godmothers do for you in Baptism?*  
*Except.* We desire that these three first Questions may be altered, considering that the far greater number of persons baptized within these

these twenty years last past, had no Godfathers nor Godmothers at their Baptism. The like to be done in the seventh Question.

*In my Baptism wherein I was made a Child of God, a member of Christ, and an Inheritor of the Kingdom of Heaven.* Answ. 2.

VVe conceive it might more safely be expressed thus; *Wherein I was visibly admitted into the number of the members of Christ, the Children of God, and the Heirs (rather than the Inheritors) of the Kingdom of Heaven.* Excep.

*Of the Rehearsal of the ten Commandments.*

VVe desire that the Commandments may be inserted according to the new Translition of the Bible.

10. Answ. *My duty towards God, is to believe in him, &c.*

In this Answer there seems particular respect to be had to the several Commandments of the first Table, as in the following Answer to those of the second; and therefore we desire it may be advised upon, whether to the last words of this Answer, may not be added particularly, On the Lords day, otherwise there being nothing in all this answer that refers to the fourth Commandment. Excep.

*How many Sacraments hath Christ ordained?*

Two only as generally necessary to salvation.

Qu. 14.

That these words may be omitted, and answer thus given, Answ.

Two only, Baptism and the Lords Supper. Excep.

*What is required of persons to be baptized?*

Qu. 19.

Repentance, whereby they forsake sin: and Faith, whereby they stedfastly believe the promise of God. Answ.

*Why then are Infants baptized, when by reason of their tender age they cannot perform them?* Qu. 20.

Answ.

Yes, they doe perform them by their Sureties, who promise and vow them both in their names.

We desire that the entering of Infants into Gods Covenant may be more warily expressed, and that the words may not seem to found their Baptism upon a real actual faith and repentance of their own. And we desire that a promise may not be taken for the performance of such faith and repentance; especially that it be not asserted, that they perform these by the promise of their Sureties, it being to the seed of Believers that the covenant of God is made; and not (that we can find) to all that have such believing Sureties, who are neither Parents nor Pro-parents of their children. Excep.

In the generall; Wee observe that the Doctrine of the Sacraments was added upon the conference at *Hampton Court*, is much more fully and particularly delivered, then the other parts of the Catechism in short Answers, fitted to the memories of Children; and thereupon wee offer it to be considered.

1. Whether there should not be a more distinct and full explication of the Creed, the Commandements, and the Lords Prayer.

2. Whether it were not convenient to adde (what seemes to be wanting) somewhat particularly concerning the nature of Faith, of Repentance, of the two Covenants, Justification, Sanctification, Adoption and Regeneration.

### *Of Confirmation*

The last Rubrick before the Catechism.

Rub,

**A**ND that no man should think that any detriment shall come to Children by deferring of their Confirmation, he shall know for truth, that it is certain by Gods Word, that Children by being baptized, have all things necessary for their Salvation, and be undoubtedly saved.

Except,

Although wee charitably suppose the meaning of these words was only to exclude the necessity of any other Sacraments to baptized Infants; yet these words are dangerous, as to the misleading of the vulgar, and therefore we desire they may be expunged.

### *After the Catechism.*

Rub,

**S**O soon as the Children can say in their mother tongue the Articles of the Faith, the Lords Prayer, and the ten Commandements, and can answer to such other questions of the short Catechism, &c. Then shall they be brought to the Bishop, and the Bishop shall confirm them.

Except,

We conceive that it is not a sufficient qualification for confirmation, that Children be able *memoriter* to repeat the Articles of the faith, commonly called the Apostles Creed, the Lords Prayer,



Prayer, and the ten Commandements, and to answer to some questions of the short Catechism; for its often found, that Children are able to doe all this at four or five years old:

2. It crosses what is said in the third reason of the first Rubrick before confirmation, concerning the usage of the Church in times past; ordaining that Confirmation should be administred to them that are of perfect age, that they being instructed in Christian Religion, should openly profess their own faith, and promise to be obedient to the will of God.

Thirdly, VVe desire that none may be confirmed, but according to his Majesties Declaration. *Viz.* That Confirmation be rightly and solemnly performed by the information, and with the consent of the Minister of the place.

### Rubrick.

#### *After the Catechism.*

**T**hen shall they be brought to the Bishop by one that shall be his God-father or God-mother,

This seems to bring in a second sort of God-fathers and God-mothers, besides those made use of at Baptism, and we see no need either of the one or other.

#### The Prayer before Imposition of hands.

*Who hast vouchsafed to regenerate these thy servants by water and the holy Ghost, and hast given them the forgiveness of all their sins.*

This supposeth all the Children who are brought to be confirmed, have the Spirit of Christ, and the forgiveness of all their sins: whereas a great number of Children of that age having committed many sins since their Baptism, doe shew no evidence of serious repentance, or of any speciall saving grace: And therefore this confirmation (if administred to such) would be a perillous and gross abuse.

*Rub. Before the Imposition of hands.**Except.***T**He Bishop shall lay his hand upon each child severally.

This seems to put a higher value upon Confirmation than upon Baptism or the Lords Supper; for according to the Rules and Orders of the Common-Prayers-Book, every Deacon may Baptize, and every Minister may Consecrate and administer the Lords Supper; but the Bishop only may confirm,

*The Prayer after Imposition of hands.*

**VV**E make our humble supplication to thee for these children, upon whom after the Example of thy holy Apostles, we have laid our hands to certify them by this signe of thy favour and gracious goodness towards them.

*Except,*

We desire that the practice of the Apostles may not be alledged as a ground of the Imposition of hands for the confirmation of children, both because the Apostles did never use it in that case, as also because the Articles of the Church of England declare it to be a corrupt imitation of the Apostles practice. *Art. 25.*

VVe desire that Imposition of hands may not be made (as here it is a signe to certify children of Gods grace and favour towards them, because this seems to speake it a Sacrament; and is contrary to that fore-mentioned 25. *Art.* which sayes, that Confirmation hath no visible signe appointed by God.

*The Rub. after Confirmation.*

**N**One shall be admitted to the holy Communion, until such time as he can say the Catechism and be confirmed,

*Except.*

VVe desire that Confirmation may not be made so necessary to the holy Communion, as that none should be admitted to it, unless they be confirmed,

of

*Of the Form of solemnization of Matrimony.*

**T**He man shall give the woman a Ring, &c. shall surely perform and keep the vow and covenant betwixt them made, whereof the Rub. Ring given and received is a token and pledge, &c.

Seeing the Ceremony of the Ring in marriage is made necessary to it, and a significant sign of the vow and covenant betwixt the parties: and Romish Ritualists give such reasons for the institution and use of the Ring, as are either frivolous or superstitious: It is desired that this Ceremony of the Ring in marriage may be left indifferent to be used or forborn. *Excep.*

*The man shall say, with my body I thee worship, &c.*

This word (worship) being much altered in the use of it, since this form was first drawn up. We desire some other word may be used instead of it. *Excep.*

*In the name of the Father, and of the Sonne, and of the holy Ghost &c.*

These words being only used in baptism, and here in the solemnization of Matrimony, and in the absolution of the sick, We desire it may be considered whither they should not here be omitted, lest they should seem to favour those that count Matrimony a Sacrament. *Excep.*

*Till death us depart.*

This word depart is here improperly used. *Excep.*

*Then the Minister or Clerke going to the Lords Table shall say or sing this Psalm.* Rub.

*The Psalm ended, & the man and woman kneeling before the Lords Table, the Priest standing at the Table, and turning his face, &c.* Next Rub.

We conceive the change of place and posture mentioned in these two Rubricks, is needless, and therefore desire it to be omitted. *Excep.*

*Collect.**Consecrated the state of Matrimony to such an excellent mystery.**Excep.**Seeing the institution of Matrimony was before the fall, and so before the promise of Christ, as also for that the said passage in the Collect seems to countenance the opinion of making Matrimony a Sacrament, we desire that clause may be altered or omitted.**Rub.**Then shall begin the Communion, and after the Gospel shall be said a Sermon, &c.**Last rub.**The new married persons, the same day of their marriage must receive the holy Communion.**Excep.**This Rubrick doth either inform all such as are unfit for the Sacrament to forbear marriage, contrary to Scripture, which approves the marriage of all men, or else compels all that marry to come to the Lords Table, though never so unprepared. And therefore we desire it may be omitted, the rather because that marriage festivals are too often accompanied with such diversifements as are unfutable to those Christian duties, which ought to be before and follow after the receiving that holy Sacrament.**Of the order for the visitation of the sick.**Rub.**Before Absolution, here shall the sick person make a special confession &c. after which confession the Priest shall absolve him after this sort.**Rub.**Our Lord Jesus Christ, &c.**And by his Authority committed to me, I absolve thee.**Excep.**Forasmuch as the conditions of sick persons be very various and different, the Minister may not onely in the exhortation, but in the prayer also be directed to apply himself to the particular condition of the person as he shall find most suitable to the present occasion, with due regard had both to his spiritual condition and bodily weaknesse, and that the Absolution may be onely recommended to the Minister to be used or omitted as he shall see occasion.**That*

That the form of the Absolution be declaratory and conditional, as (I pronounce thee absolved) instead (I absolve thee) if thou dost truly repent and believe.

### *Of the Communion of the sick.*

**B**Ut if the sick person be not able to come to Church, yet is desirous to receive the Communion in his house, then must he give knowledge over night, or early in the morning to the Curate, and having a convenient place in the sick mans house, he shall there administer the holy Communion. Rub.

Considering that many sick persons, either by their ignorance or vicious life, without any evident manifestation of repentance, or by the nature of the disease disturbing their intellectuals, be unmeet for receiving the Sacrament: It is proposed that the Minister be not enjoined to administer the Sacrament to every sick person that shall desire it, but onely as he shall judge expedient. Excep.

### *Of the order for the buriall of the dead.*

We desire it may be expressed in the Rubrick that the prayers and exhortations here are not for the benefit of the dead, but onely for instruction and comfort of the living.

**T**He Priest meeting the Corps at the Church-doore shall say, or else Rub. the Priest and Clerk shall sing, &c.

We desire that Ministers may be left to use their discretions in these circumstances, and to perform the whole service in the Church, if they think fit for the preventing of those inconveniencies, which many times both Minister and people are exposed unto standing in the open aire. Excep.

Forasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear Brother here departed, we therefore commit his body to the ground, &c. In sure and certain hope of resurrection to eternal life. Rub.

These words cannot in truth be said of persons living and dying in open and notorious sins. Excep.

*The first Prayer.*

We give thee thanks for that it hath pleased thee to deliver this our Brother out of the misery of this sinful world. That we with this our Brother and all other departed in the true faith of thy holy Name may have our perfect consummation and blisse.

*Excep.* These words may harden the wicked and are inconsistent with the largest Charity.

*The last Prayer.*

That when we depart this life we may rest with him, as our liope is this our Brother doth.

*Excep.* These words cannot be used with respect to those persons who have not by their actual repentance given any ground for the hope of their blessed hope.

*Of the thanksgiving of women after Child-birth commonly called the Churching of women.*

*Rub.* **T**He woman shall come into the Church, and there shall kneel down in some convenient place nigh unto the place where the Table stands; and the Priest standing by shall say.

*Excep.* In regard that the woman's kneeling where the Table is in many Churches inconvenient; we desire that those words may be left out, and that the Minister may perform that service in the Deske or Pulpit.

*Rub.* Then the Priest shall say this Psalm &c.

*Excep.* This Psalm seems not so pertinent as some others: as Psal. 113. and Psal. 128. &c.

*Ans.* Lord save this woman thy servant, which putteth her trust in thee.

*Excep.* It may fall out that a woman may come to give thanks for a Child born in Adultery or Fornication; And therefore we desire that something may be required of her by way of profession of her humiliation as well as of her thanksgiving.

*The*



*The woman that comes to give thanks must offer her accustomed* Rub.  
offerings.

This may seem too like a Jewish Purification, rather than a *Excep.*  
Christian thanksgiving.

*And if there be a Communion it is convenient that she receive the* The same  
*Holy Communion.* Rubrick.

We desire this may be interpreted (if duly qualified) for a *Excep.*  
scandalous sinner may come to make this thanksgiving.

**T**HUS have we in all humble pursuance of his Majesties most  
gracious endeavours for the publick weal of this Church,  
drawn up our thoughts and desires in this weighty affair, which  
we most humbly offer to his Majesties Commissioners for their se-  
rious and grave consideration: wherein we have not the least  
thoughts of depraving or reproaching the Book of Common-  
Prayer, but a sincere desire to contribute our endeavours to-  
wards leading the distempers (and as far as may be) reconciling  
the minds of Brethren. And in as much as his Majesty hath in  
his gracious Declaration and Commission mentioned new Forms  
to be made and suited to the severall parts of worship: we have  
made a considerable progresse therein, and shall by Gods assi-  
stance offer them to the reverend Commissioners with all conven-  
ient speed. And if the Lord shall graciously please to give his  
blessing to these our endeavours, we doubt not but that the peace  
of this Church will be shortly settled, The hearts of Ministers and  
People comforted and composed, and the great mercy of Unity  
and Stability (to the immortal honour of our most dear Sove-  
raign) bestowed upon us, and our posterity after us.

August 30.  
1661.



To the most Reverend  
**A R C H B I S H O P**  
 A N D  
**B I S H O P S**

And the Reverend their Assistants, Commis-  
 sioned by his Majesty, to treat about the Altera-  
 tion of the Book of Common Prayer.

Most Reverend Father and Reverend Brethren;



When we received your Papers, and were told that they contained not onely an answer to our Excepti-  
 tion against the present Liturgy; But also severall  
 Concessions, wherein you seem willing to joyn with  
 us in the Alteration and Reformation of it; Our  
 expectations were so far raised, as that we promi-  
 sed our selves, to find our Concessions so considerable, as would have  
 greatly conduced to the healing of our much to be lamented Divi-  
 sions, the settling of the Nation in Peace, and the satisfaction of  
 tender Consciences, according to his Majesties most gracious Decla-  
 ration, and his Royal Commission in pursuance thereof: but having  
 taken a survey of them, we find our selves exceedingly disappointed,  
 and that they will fall far short of attaining those happy Ends, for  
 which this meeting was first designed; as may appear both by the  
 paucity of the Concessions, and the inconsiderableness of them, they  
 being for the most part, Verbal and Literal, rather then Real, and  
 Substantial; for in them you all allow not the laying aside of the  
 reading of the Apocrypha for Lessons, though it shut out some hun-  
 dreds of Chapters of Holy Scripture, and sometimes the Scripture  
 it self is made to give way to the Apocryphal Chapters; you  
 plead against the addition of the Doxology unto the Lord's prayer,  
 you

you give no liberty to omit the too frequent repetition of Gloria Patri, nor of the Lord's Prayer in the same publick Service, nor do you yield the Psalmes be read in the new Translation, nor the word Priest to be changed for Minister or Presbyter, though both have been yielded unto in the Scottish Liturgy; you grant not the omission of the Responsals, no not in the Letany itself, though the Petitions be so framed, as the people make the prayer, and not the Minister; nor to read the Communion service in the Desk, when there is no Communion, but in the late Form instead thereof, it is enjoined to be done at the Table, though there be no Rubrick in the Common Prayer book requiring it; you plead for the holiness of Lent, contrary to the statute; you indulge not the omission of any one Ceremony; you will force men to kneel at the Sacrament, and yet not pass in that. excellent Rubr. in the v. and vj. of Edw. 6. which would much conduce to the satisfaction of many that scruple it. And whereas divers Reverend Bishops and Doctours, in a paper in Print before these unhappy Wars began, yielded to the laying aside of the Crosse, and the making many material alterations you after xx. years sad calamities and divisions, seem unwilling to grant what they of their own accord then offered; you seem not to grant that the clause of the fourth commandment in the Common Prayer book (the Lord blessed the seventh day) should be altered accordeng to the Hebr. Exod. 20. the Lord blessed the Sabbath day; you will not change the word Sunday into the Lord's day, nor adde any thing to make a difference between Holidiaies that are of Humane Institution; and the Lord's day, that is questionlesse of Apostolicall practise; you will not alter Deadly Sin in the Letany into Heynous Sin, though it hints to us that some sins are in their own nature Venial; nor that Answer in the Catech. of two Sacraments onely generally necessary to salvation, although it intimates that there are New Testament Sacraments, though Two onely necessary to salvation; you speak of singing David's Psalmes, allowed by Authority, by way of contempt calling them Hopkins Psalmes; and though singing of Psalmes be an Ordinance of God, yet you call it one of our principal parts of Worship, as if it were disclaimed by you. And are so far from countenancing the use of conceived prayer in the publick Worship of God (though we never intended thereby the excluding of set Forms) as that you seem to dislike the use of it even in the Pulpit, and heartily desire a total restraint of it in the Church; you will not allow the omission of the Benedicite, nor a Psalm to be read